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[845] been reported of the Naman. The motive assigned by Kolb to the custom, was the fear of the women that if they were to have intercourse with a man who had not had this operation performed upon him they would bear twins. Most other writers state that its purpose was to increase the swiftness of the man in running!

Finger mutilation, already noticed in the Bushmen, was also common to all the Hottentots, especially among women.¹ It consisted of the removal of one or two joints of the little finger, and sometimes of the first joint of the next finger as well. The reason for this custom is doubtful. It has variously been looked upon as a sign of mourning, or, especially in the case of children, as designed to be magically protective. Kolb, Wikar, and other early writers state that it was confined to those women who had married more than once, a fresh joint being cut off before every fresh marriage. There is ample evidence, however, to show that it was also practised on children, even on small babies. The data available are not sufficient to enable us to determine the underlying motive with accuracy. The corresponding custom among the Bushmen, as we have seen, seems to be practised mainly as a protective rite on infants whose immediate predecessors have died, and this may also have been the meaning in some cases of the Hottentot custom, although it is probable that the motive differed in various tribes.

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[856] Scarification seems also to have been employed among the Cape Hottentots, and still is among the Naman, in connection with a large variety of ceremonies—boys' puberty rites, hunting rites, remarriage, healing of disease, etc.² It consists in a number of small cuts made by the officiating person on the chest of the individual concerned, and the wounds are rubbed with ashes, producing slight permanent scars. The different occasions on which it is practised will be discussed more fully below. The perforation of the nasal septum and of the lobe of the ear for the reception of ornaments is also found, the latter especially being very common.

¹ The relevant literature is summarized by Walk, op. cit., 884 sq.

² Walk, op. cit., 884; cf. also Olpp, "Aus dem Sagenkreis der Nama-Khoi-Khoi," 42-4; Wikar, op. cit., 93-4; (Mrs.) A. W. Hoernlé, "The Conception of Innu among the Hottentots," 67-9 et passim.

³ [i.e., excision of the left testicle. - Analyst]

CAP. XXI.

De Magistrata.

Quilibet casularum viculus suum Praefectum, & ille plerumque superiorem, quos uno nomine Capitaneos vocant, agnoscunt. Essequas, tamen, sed soli, Regem habent. Juxta horum magnatum placita gubernantur omnia; ita ut subjecti nil magni suoapte praestare ausint, ad nutum Capitanei semper paratissimi. Migrandum cum est, a Praefectis monentur; inire matrimonium cum volunt, a Capitaneo libertatem petere coguntur, summa cum observatione dicto ejus obediens.

CAP. XXII.

De Jure gentium.

Quamvis non *Numinis* neve pudoris vinculis adstricti sua se lege exsolvant, ¹⁾ sibi ipsis saepe sunt lex, ea quae fecere majores, caeco impulsu, consuetudine magistra, imitantes. Ita si gemellos pariat mater, masculum & femellam, hanc jure gentis occidunt in cunis. In eo fere tantum a *Scythis* dissimiles, quod hi in *Amazonum* regno mares interfecerint; dissimiles in eo praeis in *Africa* ²⁾ *Carthaginensibus*, qui vivos praesertim pueros, & innoxiam aetatem *Saturno* sacrificabant. Omnes vero quotquot nascuntur masculi alterutro castrantur statim a navitate testiculo; ne in frugifera terra, plures, quam alere possit, incolas recipiat; atque ut illi addunt, quo tanto velocius possint currere.

¹⁾ Roman, eod. cap.

²⁾ ut de *Scythis* Justin. (Bk. II, 4, 10: *Si qui mares nascerentur, interficiebant.* Bk. II, 2, 8: *Iustitia gentis ingentis culta, non legibus.* B.F.)

⁴⁴⁾ Greenbroek describes this custom somewhat more fully. See below, p. 181.A

⁴⁵⁾ Many of the early writers on the Hottentots mention this practice, some saying that it was done in early childhood, others that it was a puberty rite, and still others that it was performed upon a youth before his marriage. Kolb actually gives a minute description of the rite and claims to have repeatedly made a personal examination of the victims themselves. Maxwell, more soberly, says: "Being inquisitive to know the truth of this I had the curiosity to search several of 'em (who will readily suffer you for a double stiver to do it), in two of which I could find but one testicle, they I suppose being married, as the rest who had two were not; which however shows the mistake of Nieuhoff and others who assert that the Hottentots cut out one of the testicles of all their male children

² [See W. Greenbroek, this File, CAT. 116 p. 181. - Analyst]

CHAP. XXI.

The Magistrate.

Every little collection of huts recognizes its own chief, 622
and the chief generally recognizes a superior, and all are
called by the one name Captain. The Essequas, but only
they, have a king. The whole government rests on these
Magistrates; the subjects venture on nothing of importance
on their own initiative, but are always ready to obey the
Captain's nod. When they are to move the word is given
by the Chief. If they wish to enter upon matrimony, they
must obtain the permission of the Chief, obeying his word
with complete submission.

CHAP. XXII.

The Law of Nations.

Although, being bound neither by the bonds of God nor 845
of shame, they absolve themselves from law, yet they are
often a law to themselves, imitating by blind impulse, under
the teaching of dame custom, those things which their
fathers before them did. Thus, if a mother bears twins, a
male and a female, by the law of their race they kill the
latter in the cradle⁴⁴). In this their only point of difference
from the Scythians is that they, in the kingdom of the
Amazons, killed the males; while they differ from the
Carthaginians who early inhabited Africa, in that they
sacrificed living boys for preference, and in their innocent
childhood, to Saturn.

All the males that are born are immediately at birth 304
deprived of one testicle, so that their barren land may not 856
receive more inhabitants than it can nourish, and, as they
add by way of further explanation, so that they may be
able to run the more quickly⁴⁵).

as soon as they are born (according to Nieuhoff) or at the 304
age of 9 or 10 years (according to others), and that forsooth 856
to make them the more swift and nimble; but how that fancy
should come into their heads I cannot tell." (V.R. Soc. 8, 51).
Later writers all emphatically deny the existence of this practice,
especially Fritsch, perhaps the most careful observer of the
bodily characters of the Cape Hottentots. He maintains that
Kollb (and also Maxwell) may have been deceived by the well-
known fact that in both Hottentots and Bushmen the scrotum
is often drawn up close to and just under the root of the penis,
and appears to contain only one testicle, the other not having
descended into the scrotal sac (op. cit., 333-4). This observation
may well account for the early statements that the Hottentots
were monorchs.

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if the marriage does not turn out satisfactorily, they put the woman away and make a divorce. Marriages are solemnized in the following way: they kill an ox, two or three or sometimes more sheep, then they skin the carcasses and having exposed them for a little to the air they cook them with the animal's own fat in the pots we have mentioned; the innards they roast beneath the ashes, and when the feast has been prepared they summon their kin and set these dainties before them, enjoying themselves in their own way²⁰).

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CHAP. XXIV.

The Education of the Children.

If a woman is in easy childbed they are sufficiently skilful in binding and severing nature's links; but when a difficult labour sets in, they invoke the aid of a plant of wonderful efficiency, which happily expels the foetus²¹). I could not succeed in purchasing this plant at any price either directly or through others. Their reply always was that they are forbidden by law to share it. Women who have had a child are not long in retirement²¹). They bring their children up without any regularity or niceness, as you would expect from savages. After keeping them two or three weeks in the huts, they then sling them on their backs without any swaddling bands whatever. At a little more than four months old they begin to smoke and at eight months to walk upright, at which time they are given a kaross, according to information given me by one who had resided five years in the place. When they are eight or nine they begin to handle arms, both the bow and spears. Their parents often place their food at a distance; at this they must keep on aiming till they hit it, being compelled meantime to go on fasting²²).

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tale that "as soon as a male is born his mother partially castrates him, and gives him sea-water to drink, and tobacco to eat!" (op. cit., 392).